

L-7
JAN 30 1913

Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3, 4.

CONTENTS

QUESTIONS OF THE HOUR	217	MONOGRAPHS	231
NEWS OF THE CHURCHES	225	WOMEN'S DEPARTMENT.	236
EDITORIAL NOTES		241	

OLIVE TREES,

A Monthly Missionary Journal.

SUBSCRIPTION PRICE, ONE DOLLAR A YEAR.

Postage Free to All Parts of the World.

Address:

R. M. SOMMERVILLE, Publisher,
No. 327 West 56th Street,
New York.

Cable Address: "Olivetrees, New York."

Entered as Second Class Matter at
Post Office, New York, N. Y.

Officers of the Woman's Missionary Society of Pittsburg Presbytery

President

MRS. R. M. PEARCE, College Hill, Beaver Falls, Pa.

Recording Secretary

MRS. J. S. MARTIN, College Hill, Beaver Falls, Pa.

Treasurer

MRS. S. R. WILLS, 519 South Ave., Wilkinsburg, Pa.

Cor. Secretary

MRS. HARRY A. FISCHER, 3444 Fleming Ave., N. S., Pittsburg, Pa.

Supt. of Literature and Mission Study

MRS. R. W. WALLACE, 108 Lafayette Ave., N. S., Pittsburg, Pa.

Supt. of Children's Bands

MRS. J. G. CAMPBELL, 1208 Sandusky St., N. S., Pittsburg, Pa.

Thank Offering Secretary

MRS. R. H. MARTIN, College Hill, Beaver Falls, Pa.



OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

OCTOBER, 1913.

10.

QUESTIONS OF THE HOUR.

THE POWER OF THE PULPIT.*

PROF. R. C. WYLIE, D.D., LL.D.

The subject chosen for the evening, "The Power of the Pulpit," should be of equal interest to all classes of Christians, whether ministers or laymen. There are circumstances which make its presentation most timely. The belief seems to be quite prevalent that the power of the pulpit is on the wane; that its glory has already well nigh departed; that if its sun is not about to set to rise no more, it is at least suffering a general eclipse.

It is claimed that the printed page, in the form of books, magazines, the daily, and especially the Sunday press, now fills the place once occupied by the pulpit. It is held that oratory no longer charms, and that it has had its day; and that since ministers no longer hold a monopoly of learning they have been retired into a place of becoming obscurity. In proof of this contention, we are pointed to half-filled churches, to the mass of current literature and its millions of readers, to the throngs that frequent places of public amusement on the Lord's Day, to the number of churches without pastors, and to the decline in the number of candidates for the ministry. In view of all these

contentions, and of the real or supposed facts on which they rest, the power of the pulpit is a theme which demands our most serious attention.

It will be profitable if at the outset a clear definition is given of the term "pulpit." It is not the elevated platform or the enclosed stage, where the preacher stands. No one would think of ascribing power to any such wooden structure. Neither is it the body of the clergy, the appointed messengers of the Cross. While there is power in consecrated men, and while they must be considered in an analysis of the sources and elements of the power of the pulpit, something other and more than this is contemplated in our theme. The term "pulpit" is almost synonymous with the term "preaching," and includes both the message delivered and the delivery of it. By the pulpit, therefore, we are to understand the delivery of the gospel message by the living preacher, and it is the power of the pulpit thus defined that now claims our attention. It is not uncommon for men to borrow a Biblical expression and speak of "the foolishness of preaching." In writing to the Corinthians, Paul declared that "it was God's good pleasure through the foolishness of the preaching to save them that believe." (I. Cor. 1, 21.) It is commonly thought that Paul in these words sanctions the idea that preaching, or the public presentation of the gospel message, is a

*Spoken at the opening of the Reformed Presbyterian Theological Seminary, Pittsburgh, Pa., Tuesday, September 16, 1913.

foolish performance. No such meaning can be found in his words. He had just declared that the Cross is foolishness to them that perish. A little later he declares that it is foolishness to the Gentiles. But he holds that to them that are saved it is both the power of God and the wisdom of God. In the famous expression, "the foolishness of preaching," he takes up the form of words used by the critics of the divine plan, and declares that by the Cross, which is the heart of the gospel, it pleased God to save all who believe. "The preaching" is the thing preached, the message of the pulpit, not the method of presenting it in public discourse. He does not regard it as foolishness, but the unsaved do. In his estimation, it is the perfection of wisdom.

In all public speaking, the sources of power are three: the material employed, the person of the speaker, and the spirit or temper by which both he and his hearers may be swayed. If we would know wherein the power of the pulpit lies, these three sources must be passed in review.

The material out of which sermons are constructed forms the first source of power. The material of all public discourse must bear some relation to time and to the lives of men; otherwise it is devoid of human interest. This time-relation is three-fold: past history furnishes the main part of oratorical material; the present gives the opportunity for its practical application; the future is determined by the use made of it in the present. The political orator recites the achievements of his party in the past; urges the people to give it present support; paints the future in gorgeous colors if that support is given. The patriot sets forth the achievements of his country in the past; urges the lessons embodied in the nation's annals upon the present generation; prophesies prosperity or ruin according as

the people are true or false to the principles of true patriotism. A study of the masterpieces of oratory will show that they are composed of material having this concrete historic setting in the past, this presentation of present day lessons and this prophetic vision into the future. This is one secret of their hold upon men's minds and of their power over human lives.

The material of pulpit discourse has its historic setting. The Scriptures of truth are unlike any other sacred book. Others are composed largely of abstract sayings and rules of conduct. But the Bible is the history of the unfolding of the purpose and plan of God for the salvation of the world. This plan was unfolded in the very closest connection with the history of the race. It records the doings of God Himself in His dealings with the human family. The unfolding process was carried on during all the ages preceding our Lord's advent. It centers in the person and in the Cross of Christ. It reaches its climax in His crucifixion, resurrection, ascension and enthronement at God's right hand. It embodies the most wonderful material ever penned. What are the achievements of political parties, of nations, of armies and navies, in comparison with the achievements of the Church and of the Kingdom of God? What are the deeds of statesmen in comparison with the deeds of the saints, and especially the deeds of the Incarnate Son of God? One of the most intellectual men who ever lived, who was acquainted with all the philosophies of his day, who had at first rejected the whole divine scheme, but who in the strength of his manhood days accepted the gospel, declared, "I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth."

This material has not only a historic

setting and thus links itself with the past history of the race, but it has a present day application. The time never comes when its present interest declines. Human achievements grow old and lose their hold upon men. They are often outdone and eclipsed by deeds of greater renown. But the achievements of the Redeemer of men never grow old. Their interest for our race never declines. They are never outclassed or eclipsed by deeds of greater luster. Their power is lasting. They present the one method whereby men can be saved. No new theology is deserving of a single experiment. Every generation of our sinful race needs their application.

In addition to all this the principles of Christ's religion are always and everywhere the solution of our social problems. The Christianizing of the social order and the introduction of the Kingdom of Heaven constitute one chief purpose of the gospel.

Moreover, the message of the pulpit furnishes the only sure outlook we have into the future. To every believer it gives the assurance of eternal life. "To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God." But it brings also the assurance of a renewed society on earth. By the acceptance of the principles of national life presented by the gospel nations will be born into the Kingdom of God and their citizens become righteous. There will thus be established upon the earth the New Jerusalem which descends from God out of Heaven.

It is because of these facts that there can be a pulpit at all. No other sacred book and no other religion can be preached. There is no other pulpit than the Christian pulpit. Other religions have their temples, but their method of

propagation is not through the agency of a pulpit. They have no message that can well be woven into public discourse. The power of the Christian pulpit by reason of its message should be able to out-rank all other agencies for the persuasion of men to action.

The second source of power is the person of the messenger. It is now a recognized fact that the delivery of a sermon is just as important as the material of which it is composed. In itself considered, of course the mere delivery, consisting of so much voice, articulation, emphasis and all that constitutes expression, cannot be compared with the truth delivered. But our purpose is to discover where the real power of the pulpit lies. That power must be measured by the effect on the hearers. No matter what the value of the truth presented, if it produces no effect, there is the absence of power. A cannon ball has no force in itself to batter down the fortifications of an enemy. It needs a force to propel it. A sword fights no battles without a hand to wield it. The sword of the Spirit is equally ineffective unless it is wielded by a skilful hand, and the pulpit is the chief agency for this purpose.

The third source of pulpit power is the spirit that pervades the soul of the speaker and his hearers. Sometimes the term "spirit" is used in an impersonal sense to denote the state of mind by which men are characterized. There is a spirit of patriotism, a spirit of loyalty to a cause, a spirit of zeal in behalf of a movement. Every public speaker knows how essential it is that there be present a spirit of concord whereby he and his hearers are placed in rapport. But in sacred oratory the term spirit has a personal significance. Of Jesus Christ it is said that the Holy Spirit was not given by measure unto Him. He quoted and

applied to Himself the words of the prophet, "The Spirit of the Lord is upon Me, because He anointed Me to preach good tidings to the poor: He hath sent Me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." With the same Spirit He filled His apostles. By this token He fulfills His promise to be with His ambassadors always unto the end of the age. When the minds of the hearers are under the control of the same Spirit, the message comes with irresistible power.

If the sources of the power of the pulpit have been correctly presented, it is clear that two of them, the Word and the Spirit, are divine, while the other is a man saturated with the Word and filled with the Spirit. While therefore we have this treasure in earthen vessels, evidently the exceeding greatness of the power is of God and not of men. In theory at least the pulpit will always have the advantage over all other forces. Equally with the printed page it has the most wonderful message that was ever presented to the minds of men, but it has a superlative advantage in that it has the living messenger and the presence of the Spirit who is promised to every ambassador of the cross.

Admitting that the sources of pulpit power are such as have been presented, some one may inquire whether corresponding power has ever been manifested. In taking the measure of the power of the pulpit in the past, it is to be remembered that the pulpit in the Christian Church is not wholly a new institution. The prophets of former dispensations were preachers. The pulpit was erected as soon as God had a message for fallen men. Peter declared that God has been speaking to men "by the mouth

of His holy prophets since the world began." (Acts 3, 21.) Through them the divine promise was revealed and unfolded for the enlightenment of the world. Redemption was set forth in the historic deliverance from Egypt and symbolized by the sacrifices, the sprinkling of blood, the burning of incense, and the ablutions of the law. These proclaimed the divine achievements for the salvation of the world. But the prophets declared that in themselves they are without value. No reformation was ever accomplished by the multiplying of sacrifices. When the voice of the prophet was not heard, though ceremonial services abounded, wickedness and worship existed side by side. But under prophetic leadership the nation of Israel was convicted of sin once and again, destroyed its idols and renewed its covenant with God.

But it is when the pulpit in the Christian dispensation is brought to view that the greatness of its power is made manifest. Jesus Christ, the Son of God, was Himself the prince of preachers. He came into the world to bear witness to the truth. His word was with power. He spoke as no other had ever spoken. His message was heard by unnumbered multitudes. He reached the hearts of the masses. The common people heard Him gladly. The nation was moved as by a mighty wind from Heaven. Where did His power lie? In His message of righteousness, in His wonderful personality, and in the presence of the Holy Spirit.

Because they had been with Him, and delivered the same message, and were baptized with the same Spirit, His apostles had similar power. How else can we explain the transformation in one day of three thousand souls? At Thessalonica His ambassadors were said by

their adversaries to have turned the world of humanity upside down. And in less than three centuries the Roman empire adopted as the religion of the nation the faith of Him who had been crucified as a malefactor under Pontius Pilate.

Perhaps the most trying test of the power of the pulpit is its influence on society. Can it elevate the race? Can it Christianize the social order? Can it inaugurate the Kingdom of God on earth?

It is sometimes said that this is not its mission. Such transformation, it is claimed, is to come about only by the personal presence and the direct agency of Jesus Christ. The pulpit has no commission to enter upon the task of revolutionizing the social order. It was instituted for the single purpose of saving individual souls. Against this view may be presented, not only the fact that the commission of the pulpit sets the preacher "over the nations, to pluck up and to break down and to destroy and to overthrow, to build and to plant," but actual achievements in the social and political sphere. The Christianizing of the Roman empire was no mere formal change. It was no merely spectacular display of Christianity in the political arena. Some of the chief immoralities then prevalent in society yielded to the influence of Christianity. We think our civilization is all too barbarous, but that of Rome was a hundred fold worse. The popular pulse was always feverish with the excitement of the bloody and immoral amusements of the day. At early dawn the impatient crowd rushed to secure their places to witness the public games. Often these throngs numbered four hundred thousand. The happiness of Rome seemed to hang on the result of the races and the gladiatorial contests.

Public opinion favored demoralizing amusements almost without a dissenting voice. Cicero commended them as excellent schools of courage. Epictetus mentions them with indifference. Seneca alone of all the Roman writers condemned the bloody spectacles, from a humanitarian point of view, but without effect. The Christian pulpit recognized as one of its chief tasks the Christianizing of public life. And the pulpit in a great measure was triumphant. Lecky, in his history of European morals, declares that "There is scarcely any other single reform so important in the moral history of mankind as the suppression of the gladiatorial shows, and this feat must be almost exclusively ascribed to the Christian Church."

The power of the pulpit, not only in the theological and ecclesiastical, but in the social and political realm as well, is shown by the lives of the men who made the pulpit famous. Ask the biographer of Augustine. Evoke from the world of spirits the soul of John of the Golden Mouth. The popularity of Chrysostom was such that in Antioch and afterward in Constantinople multitudes beyond count waited on his ministry, although his shafts, hurled against vice, spared neither high nor low. It was because of the tremendous power of his pulpit that the offended Empress Eudoxia, and the envious Bishop Theophilus secured his banishment. But listen to the voice of the people, raised against the decree of his adversaries. "As well want the sun from the sky as want Chrysostom from our city." And the power of his pulpit was felt even in exile.

There came a time, however, when the pulpit lost its power. But it was not because its message was outworn, or because other agencies for the uplifting of human society were more efficient. Be-

ginning about the year 600, and lasting for six hundred years, there were no great preachers. Preaching became a lost art. The altar usurped the place of the pulpit. It was held that grace is communicated directly through the sacraments and their number was increased to seven. Many of the priests never learned how to preach, and their moral character rendered them unfit for this service. This period is known as the dark ages. To remove this stigma some claim that there were intellectual giants in those days spending their time in seclusion working out great problems. While some of the schoolmen were men of renown, the most of their work was unprofitable. What possible value to humanity could there be in the discussion of the question as to the time of day Adam sinned? Whether several angels can be in the same place at the same time? Whether the same angel can be in two places at once? Whether God could have taken the female form? Both intellectually and morally those were dark ages. Darkness covered the earth and gross darkness the people. No stronger testimony could be borne to the power of the pulpit than is borne by the decline of intelligence and morality when the priests ceased to preach.

Before the pulpit regained its lost power, another period, known as the Renaissance, intervened. This was an intellectual awakening. It achieved freedom from intellectual bondage, to which men had been subjected by the theology of the times and the tyranny of the hierarchy. It dignified man and emphasized the life that now is. It revived the study of the Greek and Latin classics. The oratory of Cicero was again heard, and Quintillian again taught rhetoric. The Renaissance gave us Dante, Petrarch, and Boccaccio; Perugino, Raphael, Michelangelo, and Titian. But with it all there

was a revival of paganism rather than of Christian morality. The leaders of the Renaissance were often superlatively immoral. The Church was corrupt at its fountain head, and was tolerant of the grossest forms of vice, but intolerant of all criticisms of papal claims and decrees. There was no vision and the doom of Sodom seemed to await civilized Europe. But out of the darkness was again heard the voice of the Almighty, saying, "Let there be light," and the dawn of the reformation began to appear, and the Spirit of God brooded over the moral chaos. Once more the morning stars sang together, and all the sons of God shouted for joy. Three medallions in the library at Prague show the historic succession in the inauguration of the reformation. The first represents Wycliffe striking sparks from a stone. The second represents Huss kindling a fire from the sparks. In the third Luther is holding aloft the flaming torch. But the names of others, such as Jerome and Savonarola, must not be forgotten. And whatever else these men were, they were preachers. They were unsparing in their denunciation of the corruptions of the times. Of Savonarola it is said that he appeared against the dark moral background of his generation, flashing like a sheet of northern light, then all too quickly disappearing. Under his preaching, Florence seemed about to introduce the Kingdom of Heaven with Jesus Christ as the recognized King. His sermons have been compared to the flashes of lightning and the reverberations of thunder. He laid the axe at the root of the tree of profligacy and warned men to flee from impending wrath. He was the great expounder of righteousness as the condition of both individual and social salvation. But the ideal he presented was too lofty to come within the range of vision of his genera-

tion. Like his Master, he was despised and rejected of men, and like Huss and Jerome, he was translated in a chariot of fire. But the gates of hell could not prevail. The day of the reformation had dawned. The sun had risen and refused to withdraw its shining. A cloud of witnesses commissioned to preach righteousness soon appeared. The work of Luther, Calvin, Knox and their co-workers was more than all else the public preaching of the word. Preaching daily and sometimes oftener, their sermons were reported and often sent to the press before they had time to revise the manuscripts. The power of the reformation pulpit is felt to-day, not so much through those volumes of sermons as through their influence orally delivered and through the incarnation of their spirit in the lives of men and in a reformed Church.

While it is a historical fact that the pulpit made the reformation, it is also true that the reformation crowned the pulpit with glory such as it had not known for more than a thousand years. The galaxy of stars that appeared in the firmament of its power are too numerous to count. But soon after the reformation, both in Germany and France, the sermon began to lose something of its Biblical and evangelistic character, and became, as one writer expresses it, "nothing better than puerility, when preachers preached upon agriculture, the raising of tobacco, and the Copernican system." But let us note in contrast the Scriptural character of the pulpit in England and Scotland, and the no less marked difference in power. The names of John Howe, Flavel, Owen, Charnock, Baxter, Hooker, Bishop Hall, South, Barrow, Jeremy Taylor and Leighton, are as familiar in our Christian homes as are the names of our most noted living pulpитеers.

And the pulpit of America was no less

renowned and powerful. It was one of the chief instruments in the planting of the seed from which sprang the tree of liberty on American soil. The names of Eliot, John Cotton, Thomas Hooker, Nathaniel Ward, John Davenport, the Mayhews, Roger Williams, the Mathers, and Jonathan Edwards are as intimately woven with the history of our country as are the names of the most illustrious of the statesmen of that early period. When the pulpit was the only agency in the field of Christian service, it was not difficult to know that it was the great force for the uplifting of human society. When this was the only star in the sky its light was plainly discernible and universally recognized. But now other forces have been organized and set in operation. Other stars have risen, and it is claimed that they outshine this one, which has led the human race for thousands of years. Is this contention true?

It is impossible to form a correct estimate of one's own time. It is a waste of energy to try to explain a situation that is not seen in its right perspective. There are certain facts, however, that are too patent to be overlooked. There has been an undervaluation in recent times of the inspiration and authority of the Bible. The cardinal doctrines of the virgin birth of Jesus Christ, His divinity, His vicarious sacrifice, His resurrection and ascension, have been banished from some pulpits. The old custom of smiting with the fist of righteousness every public evil has been to a large extent discontinued. These modern methods and ideas emasculate the gospel. The achievements of Christ, and especially His blood atonement, are absolutely necessary for pulpit power. There must be the present-day application of those achievements or the pulpit fails to fulfill its mission to mankind. There must be the prophetic ele-

ment, with respect to the future, both for the individual and society, else it is shorn of its strength. No preaching has ever been powerful that eliminated the idea of retribution and the certainty of reward for righteousness. Wherever the pulpit has given evidence of weakness, it can be traced to some failure to fulfill its mission. On the other hand, there are evangelical pulpits that draw the multitudes because they have a message for the sin-burdened and the sorrowing children of men.

Moreover, the pulpit exists to-day where it is not always recognized. If the pulpit is the proclamation of the gospel message, it is often found outside the four walls of our churches. There are Bible schools and summer assemblies where thousands listen to the exposition of the Scriptures. There are reform movements which are emphasizing special features of the divine plan for our race, and thousands listen to the social message of the gospel with an interest never before known. All these movements and agencies for the uplifting of the race, in so far as they are Scriptural, are the product of the pulpit, and in some cases they are the pulpit.

Young men, if you are called to the gospel ministry, you are called to the highest position it is possible for men to fill. Never for a moment allow yourselves to think of turning aside to any other calling or of engaging in any avocation that will diminish your power as ministers of the Word. Other agencies for good have their place as allies of the pulpit, but they have no glory by reason of the glory that excelleth. Even now the pulpit is the most powerful of all agencies for the saving of the world. This agency, appointed by God, cannot be superseded by any device of men. If there is fidelity to the truth and to the divine commission, if there is thorough consecration to the service of our Divine Lord, if there is confidence in the promise that the Word shall be fruitful, and if there is such a baptism of the Holy Spirit as we have the right to expect, there will be no lack of pulpit power. "And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the hurt of His people, and healeth the stroke of their wound."



A gentleman spent several weeks in "our town," where he was an entire stranger. During this time he attended "our church" every Sabbath. A day or so before leaving, he had occasion to enter a shoe store, and recognized in the man who came forward to wait on him the usher who had seated him the previous Sabbaths. After making his purchase, he spoke of the pleasant little church, said he was about to leave town, and thanked the usher for his kind services to him every Sabbath he had been there. The latter was greatly pleased and touched by the stranger's appreciation, and said that he had ushered in "our church" for eighteen years, but could not remember that any one had ever before spoken a word of thanks to him. It is partly this thoughtless neglect of expressing our gratitude which makes church work so discouraging. The observance of little courtesies suggested by this incident will not fill "the church in our town," or other churches in other towns immediately, but it will strengthen a few weak portions of our armor, and send us forth better equipped for the conquest of the world for Christ.—*The Delineator*.

NEWS OF THE CHURCHES.

ABROAD.

China, Tak Hing—In a letter dated June 9, 1913, Dr. Kathryn McBurney encloses some snapshots, of which we reproduce two: one to show how she looks when she is feeling good, and the other that our readers may see how the missionaries are standing the wilting climate of South China. She writes: "This is just a little note to yourself, and not for publication." And again, "Now I am sure that your past record of good taste justifies me in resting easy that you will not publish this in *OLIVE TREES*, but if any of my friends feel any uneasiness in regard to the condition of my health, and should make inquiry, you can assure them that my health, at the present writing, is all that could be expected of a foreigner in this country." And how can we give this information better than in her own words through *OLIVE TREES*?

"I am glad to report myself in excellent health. The notion has got abroad that I am just crawling along on the verge of a breakdown, and I get such sympathizing letters as make me sorry that people are laboring under a great mistake. For example, one has written commiserating me on my 'ministry of suffering.' Another is sorry that I am having such a hard time, etc. The fact of the matter is that I can stand as much work as I have ever done in China, and have not an ache or a pain. - - - We all get limp enough when the hot weather gets down to business properly. A few months ago I went to the country on a fifteen-mile trip. I had the pony to help out, but its only use was to break the monotony of the trip. There was not much comfort in riding him, with a Chinese saddle, but I am exceed-

ingly fond of horseback riding, and got some pleasure out of riding even this pony. I had lots of pleasure walking, too. From the snapshot, you will see that I am not a skeleton, and when last weighed I tipped the scales at 166 pounds. And that was this afternoon..

"We are planning to go to the coast early in July unless the city smells drive



VERY WELL, THANK YOU.

out the Do Sing people earlier than that. We expect to have Miss Huston with us this year in Dr. Scott's place. The two Koonceungs have Dr. Wright's house, and Miss Dean expects to be with Miss Robinson for part of the time. There will be great changes here after vacation if the present arrangements are carried out, and

there will be some busy people. There is nothing like work, and plenty of it, to keep people happy.

"We are having seasonable rains, and green things are busy growing. The warm weather comes for a few days and then comes a nice shower and brings the mercury down a few degrees, and every little helps."



In a personal letter dating as far back as June 9, 1913, Miss Rose A. Huston says, among other things:

I am busy getting ready for the "last day of school," which is set for next Thursday. I had hoped to keep school until the end of the month, but decided that I would be in better shape for work in the fall if I closed a little earlier. I have felt quite well and strong most of

school. Most of them have done very good work, while some have done very well indeed, in spite of several hindrances, one of which was hook-worms, and another was the devil, which one of the women says gets into her brain and won't let her learn.

A short time ago, two of the women had a quarrel, which somewhat disturbed the peace of the whole school, and the neighbors as well. So, after giving them a popular (?) lecture, I went home to dinner. In a few minutes the blind girl came and said the whole school was crying and getting ready to leave. I said, "All right, just so they tell me before they go." She said, "I think the devil is in the school. Haven't you been praying?" I assured her I had been, and when I asked if she had been, she replied, "Yes, but I fear we haven't prayed enough." I wonder if she did not strike the root of most of our failures and troubles—lack of prayer in our own lives and in the lives of those who are supporting and strengthening us by their prayers.

We have had unusually cool weather so far this spring, though there have been enough warm days to make us wish for the cool breezes of Cheung Chau, and a dip in the ocean.

I forgot to say that the women didn't leave, but were all quietly at work, though looking rather sheepish, when I went down a few hours later.



Dr. J. M. Wright, under date of July 1, 1913, sends a very interesting letter:

According to schedule, it is my time to write to OLIVE TREES. Nothing of unusual interest has taken place here lately, and all are enduring the hot weather fairly well. We are glad to receive good word from all of our number in the home land, in regard to returning health. We have had the pleasure of attending the



TRYING TO KEEP COOL.

the year, but as I was under the doctor's orders to take special care of myself for some months, I haven't done as much as I hope to do later. There has been a total enrollment of twelve boarding pupils besides nine day pupils, two of whom were transferred to the girls'

closing exercises in the schools, and feel that those in charge are to be congratulated on the good showing of excellent work done.

The Chinese believe in good works, and some try to lay up merit by doing some kind act. Often these acts are such as giving a little rice to a beggar, which has the tendency to encourage begging in some who are able to work, but sometimes we see something done that has a smack of real charity. In many places there are foundling homes, where destitute children or infants may be taken. Tak Hing has one of these homes in which infants are taken care of until a home can be secured for them. They have different times asked that the foreigners take over the work, and lately the managers of this institution sent a very kind and cordial invitation to Miss Robinson to come at her convenience to visit the home and offer any suggestions or give any help she might see fit in regard to care for the children. Miss Robinson made a visit and was kindly received and invited to come as often as convenient. Some have other ideas of good works. For instance, it is reported that the governor of the province west of us has issued a proclamation to all officials under him to destroy the lepers in their district. Some have been destroyed, but some of the officials hesitate to carry out the order.

There are said to be nine native physicians in Doshing, and they have established a free dispensary. Each one gives a certain number of hours daily to this work by writing prescriptions for those applying for medicine. They sent an invitation by a representative to Dr. Jean McBurney to take part in this work with them, giving her from 1 to 3 P. M. Saturdays. This gave an excellent opportunity to co-operate in the work, and come to know the higher classes better.

There is a drug store in the town which has many Western drugs for sale, so a prescription is given written in both Chinese and English, so that medicine can be secured from either this drug store or at the mission dispensary.

Last autumn at annual congregational meeting, the Chinese members gave money to be used in hospital charity work. It was found very difficult to rightly apply this money, as the greater number who came professed to be very poor. Finally it was decided to ask the congregation to appoint a member in each district who would be given power to send the needy from their village. It was at first felt that this rightly belonged to the deacons, but they said it was difficult for them to manage it, and agreed to this plan, and so at the spring meeting others were chosen to manage this affair. They seem well pleased with the plan, and it means real co-operation in the work and gives them control of the money which they put into the work. A strict account is to be kept and reported to the congregation.

At times patients come for healing who have many misgivings and doubts as to how the foreigner will treat them. Recently a woman came in for an operation and became very much alarmed on seeing water being boiled preparatory to the work. She called the attendants and inquired why so much hot water? They told her to wash hands; but she said it looked just as in her town when they boiled water to prepare pigs for the meat market. She was finally persuaded that she would not be so treated. This morning we saw for the first time a man carrying home a sack of flour (American). The early rice harvest promises to be good in this vicinity and will begin soon. Vacation time has arrived, and both native and foreign workers are in

need of it. To-day's paper enumerates the conditions laid down by the Kwongtung Bureau of Education, and then makes the following comments: "The interesting feature of the above document is that while the Chinese classics are banished from the schools, the Bible of the Christian faith may be taught under the optional clause." "Most of the mission schools in Canton already conform to the government curriculum, and now that they are placed side by side with the government schools, all should benefit from the friendly rivalry." Canton is the capital of Kwongtung Province.



OUR FRIENDS IN SOUTH CHINA, 1913.

Mrs. Julius A. Kempf includes in a personal letter to a friend in New York, dated June 12, some items of general interest:

The girls' school closed last Friday, and did very nicely. Miss Dean left Wednesday for Canton to visit the schools. She well deserves a rest, for she has had a hard term without proper native teachers to help.

The women's school closes to-day, and they will have their closing this afternoon.

We are all very glad that the Board has decided to take over Lo Ting, and en-

large the work now when there are such great opportunities.

Rev. and Mrs. J. K. Robb and family left for the Coast Monday. Mr. Robb expects to return Saturday. Lawson will be coming home from school shortly, and it was necessary for Mrs. Robb to be down to meet him. Mr. Kempf expects to close the boys' school on the 28th of this month. He is very busy, on the go from early to late, between the school and managing the erection of a new dwelling which we are so thankful has been started.

We are planning to go to the Island the first week in July.

There was quite a large piracy on the West River last week. China needs the prayers of the home people to-day as never before.

Cyprus, Larnaca.—Our readers will welcome a letter from Mr. R. E. Smith, teacher in the American Academy, Larnaca, written at Guzna, Asia Minor, Aug. 1, 1913, during the holiday season:

Ever since I landed in Cyprus, about eleven months ago now, I have been urged to write a letter for publication in your paper. Anyone reading the following will realize why I should not write often. Mr. McCarroll's report, as published in a recent number of *OLIVE TREES*, covers most of our work for the year. We held the final examinations for the third term during the second week of June. The closing exercises were held Saturday afternoon, June 14. The study and assembly room of the school was very beautifully decorated with flowers, ferns, palms and flags. The program consisted of orations given by the graduates, recitations and essays by other students, and several songs and instrumental numbers. We graduated three boys this year, two Turks and one Syrian. Each gave an

oration which was good in thought and style. The declamations were given in French and Turkish, neither of these languages being the native tongue of the speakers. We had a good attendance at the exercises. Many of the English residents of Larnaca were present and also the parents of many of our pupils attended. We all felt that the results shown were well worth our efforts to bring it all about.

Mr. Stewart, Mr. Hashim, our teacher from Syria, and I left for Beirut that week on the French steamer. Mr. Stewart sailed for Latakia the following Tuesday and Mr. Carithers, whom we found in Beirut on our arrival, went with me on a trip through Syria, east and south of Beirut. We spent a day in each of the following places: Baalbek, Damascus, Tiberias and Nazareth, coming back to Beirut, via Haifa, just a week after leaving. From there we came on up to Latakia. Here we found all the missionaries in good health and actively engaged in their work. Miss Metheny was down from Alexandretta visiting Miss Wylie. Two days after leaving Beirut I was sick with malarial fever. It had probably been contracted at Tiberias or Nazareth, but I had been able to withstand it until I began resting up in Latakia. One should not take that trip during the summer and cover it as rapidly as we did.

My fever lasted about forty-eight hours, and I was up again in three days. Two weeks later Dr. Stewart, Charles and I started north on horseback. We spent a night in Kessab and rode the next day to Suadia. Kessab is a thriving Armenian village near Mount Cassius. Many of the missionaries of Northern Syria spent their summers there until their homes were destroyed by the Turks during the massacres. Three of the houses are standing in ruins, fire having burned

everything but the stone walls. At Suadia, Dr. Stewart preached two sermons to a good sized audience on Sabbath. We stayed there about five days, living in the rooms that were occupied by Miss Cunningham. Two day schools were still in session, and each was well attended. The boys' school has three teachers, and the girls' school but one. An evangelist holds meetings each Sabbath in the chapel. Dr. Stewart spent most of his time working on the mission accounts for Suadia, while Charles and I visited the points of interest. We rode out to the old harbor of Seleucia, which is now above water and under cultivation, and saw the large caves in the rocks. These were probably once used as tombs, but are now utilized in the silkworm industry. We also rode over to Antioch and visited Dr. Martin's home and saw the old city wall which runs over the mountain at the back of the city. We left Suadia at 2 P. M. Thursday and reached Latakia at 10 A. M. Friday, resting about four hours in Kessab. Miss Edgar had sailed for home, via England and Ireland, on Thursday, and Miss Metheny and Miss Mearns had accompanied her to Beirut.

The following Wednesday I took the Khedivial boat north for Mersina, where Mr. Carithers met me Thursday. We came up to Guzna the next morning. Here I found all the Mersina missionaries and Rev. Walter McCarroll and family from Larnaca. Everyone was happy and enjoying his outing to the limit. There were also several missionaries here who are working in Tarsus, Adana and Aintab under the American (Congregational) Board. Mrs. McCarroll gave a tea one afternoon, and we had twenty-seven Americans present. Last week Mr. McCarroll, Mr. Carithers and I rode to Namroum, another resort in

the Taurus Mountains, north of here. The air and scenery in all these places are fine. Every Sabbath we hold services out of doors under the trees—Sabbath school in the morning and preaching in the afternoon.

We shall all be glad to welcome Mr. Conner this fall, and we appreciate his appointment. He will find it easy to adapt himself to the new environment and be able to work with the rest of us in a very short time.

AT HOME.

Iowa, Clarinda.—The L. M. S., of Clarinda, Ia., R. P. Congregation, desire to place on record a tribute of love and respect to the memory of Mrs. Margaret Pinkerton, one of the early members of our Society, who departed this life on January 23, 1913. On account of her advanced age, she was not able to be present with us at our meetings, yet she took a deep interest in the work, and always sent her contribution each month.

Mr. and Mrs. Pinkerton celebrated their sixty-third wedding anniversary more than a year ago, and among the many words of appreciation and commendation spoken, none were more true than the words, "When you look at Mother Pinkerton you can see the light of heaven shining in her face." She was quiet and unassuming in her nature, faithful to the Church and her family.

Her aged husband, three sons and three daughters are left to mourn the loss of a loving wife and mother, the oldest son being called home in early manhood. A life of service for the Master has closed, but we are confident that her quiet influence for good will live on.

We as a Society extend our heartfelt sympathy to the aged husband and the children, commending them to the Heavenly Father's care. Of her it may be

said, "Her children arise up and call her blessed; her husband also and he praiseth her."

MRS. MARGARET BLACK,
MRS. ANNA LEE,

Ohio, Cedarville.—The Mission Band of the Cedarville Congregation desire to place on record this tribute of respect to the memory of Mr. J. D. George, who was called from earth on June 11, 1913, aged eighty-four years. Mr. George was our oldest member, and always took great interest in the missionary meetings, always being present when his health would permit. A few years ago he suffered the amputation of one of his feet, making it very hard for him to attend the meetings, so they were held quite frequently at his home, where his cheery smile and friendly handshake gave proof that we were always welcome.

Mr. George's last sickness and death was at the home of his son, and his one desire after he became sick was to be at home. Though not permitted to see his earthly home again, he was taken to his home above.

To Mrs. George we extend our tenderest sympathy, and may "He Who doeth all things well," give her peace and comfort.

PRESIDENT.



Not what we can do, but what He can do in us; not what we are, but what we can help others to see that He is—that is the power by which we are to work.—*Phillips Brooks.*

MONOGRAPHS.

APPROPRIATIONS TO FOREIGN MISSIONS.

Thirty thousand dollars to Syrian Mission! Twenty thousand dollars to Mission in China! Is it too much? That Synod should name these amounts was the judgment of the Foreign Mission Board, and the Board reached the figures after careful consideration and deliberation. Unofficially, the writer expresses the thanks of the Board because Synod took the same view, though the appropriations seem high—\$50,000.

However, there may be some who, though they did not oppose the appropriation, feel nevertheless that the increase of \$10,000 over the appropriation for the year 1912, for the Syrian Mission, was more than resources justify. One or two said as much on the floor of Synod, and something of the same has been expressed by letter since. And those who thus speak are not the do-little, fault-finding people; but ministers who conscientiously do their duty; who not only try to raise, but do raise their proportion of the appropriations.

Furthermore, it was intimated that the Foreign Mission Board reaps the financial field with such zeal that other schemes do not get their due proportion.

These are matters not to be turned aside lightly, and the Foreign Board would be the last to wish them passed over. The reasons for advancing the appropriation for the Syrian Mission from twenty to thirty thousand dollars should be made clear, and without undue halo of sympathetic argument. Would the reader note the following considerations:

First—If zeal for the work is causing the Foreign Board to err in the number

of missionaries sent, or in the amount of money asked, it will be cordially admitted that the error is on the right side. The Board has been called by the Church to carry forward this work, and in that "call" there is this unwritten order: You represent us in planning, equipping, financing the work of the Church in reaching those in heathen darkness with the gospel! We entrust to you the direction of this work! Do your best! Depending upon God for wisdom, the Board is seeking to obey the Church's commandment, and each member is pursued with some fear lest he fail in measure in the great responsibility.

Second—It is God Who is opening up the way, and Who is insistently calling, The fields are white for the harvest! In China practically the only question is, How many missionaries can the Church send and sustain? An unuttered cry comes from all over that empire. Poorly defined by the native, but in its inmost soul it is a cry for the gospel, for the hope through the blood of the Cross! They misinterpret their despair, and hug their chains with the greater frenzy of delusion, as they sink down under the guilt of unlifted condemnation. The Board sees this, possibly a little more plainly, than those not in such close contact, and the heart of every member is burdened because of imperative limitations to the work. Traveling fast! Dear reader, those who beckon us on and turn around and call to us to hurry are so far ahead that we feel aggrieved at ourselves, because so little aroused by the greatness of the opportunity and responsibility!

In Syrian Mission the call is even more urgent, because the devil has bound the multitudes there with stronger chains and

stirs them up to greater indifference, sometimes to fiercer opposition. But will you let a man freeze to death because he is insensible to his danger and resents efforts to rouse him? Jerk him, pound him, drag him, slap him, and the quicker he gets mad, the sooner you have hope. Spiritually, the same is to be done for Syria. Put in the more zeal, and men, and women, and hard work, interlarding and saturating all with incessant prayer to Almighty God for the people whose dwelling is in the tombs and whose chains none but God can break.

Third—Let it be admitted the amount asked for the Syrian Mission, \$30,000, seems excessive. But will the reader bear in mind that not one dollar more will be spent in 1913 than in 1912? The increase of \$10,000 in the appropriation does not mean that the work is to be speeded up from a \$20,000 to a \$30,000 outlay. Not a member of the Board would have voted for such increase in expense. The outlay for the Syrian Mission for 1912, for 1911, for 1910, has been about \$9,000 above the income for said years. Legacies have been received in such amounts that the disbursements for the Syrian Mission, above receipts, have been financed without calling for increased collections. But legacies are not moneys that can be anticipated. They come when they come—thankfully received always. For a few years legacies were unusually large, but bequests have been for the most part small during the last two years. The fiscal year 1911 ended with a balance of \$11,931.48. This was not due to increased contributions, but because of legacies. The fiscal year ending April 30, 1912, showed a balance of only \$2,062.29, which shows the expenditures for the year 1912 were \$9,869.19 more than the receipts. There was nothing unusual that year by way of expense

unless traveling was somewhat increased. The fiscal year ending April 30, 1913, began with a balance of \$2,062.29. That disappeared; about \$6,000 were drawn from the Semi-Centennial Fund, and \$2,117.37 from nine small legacies (see Minutes 1912, p. 88) was used—in all about \$10,179.66 went into the work over and above what you might speak of as the regular supply for 1913. It must be clear to the reader that the Syrian Mission is a \$30,000 work, and the regular income is falling short over \$9,000.

There is but one fund, the D. J. Shaw legacy of a little more than \$13,000, now available (barring a few hundred dollars left as balance in Semi-Centennial Fund) to meet this \$9,000 yearly deficit. As contributions for Syrian Mission are small from May 1 to January 1, the opinion is ventured that no small part of the D. J. Shaw bequest will be used in the work to tide over these unproductive months. And but one payment of the Andrew Alexander bequest (\$2,500) remains unpaid, and which will be due next April. This loss, when it comes, will be seriously felt. It could be argued, with show of reason, that more than \$10,000 increase is needed. But some might answer, The expense account for the Syrian Mission seems large—\$33,013.96 for 1912. Listen, there were eighteen missionaries, with a salary list of \$15,547.19. Here is nearly one-half the total. "Mission expense" was \$14,700 in addition. Then here is another expense which the reader may not have before him: Missionaries are invalidated home, as soldiers wounded on the field of battle, borne by comrades in arms, brought home with the honors of war. Others are wasted and worn by hard service, by climatic conditions, by need of Christian fellowship in the home land. These return on furlough at such a time. The rates to Syria can, in the rough,

be figured at \$175 each way, children half rate. At times this item is large. Suppose the thoughtful reader adds up the above accounts, and the matter will put itself in this form: Shall the number of missionaries be reduced? Shall their small salaries be lowered? Shall the number of schools be decreased? Shall the medical department be restricted? Where will you begin to decrease the \$30,000 expense? Bear in mind, this is written, for the most part, on data furnished by the Minutes of 1912, and which explains the need for the additional \$10,000 in the appropriation for 1913.

Fourth—Are the disbursements for the Syrian Mission (\$30,000) more than that Mission's due proportion of the Church's money?

(This phase of the subject will be considered next issue.)

F. M. FOSTER.

New York City.

JOTTINGS FROM A PORTLAND NOTE BOOK.

If, instead of an art, Cubism were a language, I would fain be master of it and splash the colors here that by their very brilliance, your attention would be challenged and riveted, and the wonderful uplift of the Portland Conference echo and re-echo around this wide world.

The Conference City was inspirational in itself. Portland with its wide, clean streets; its cool, sunshiny days; the majesty of its snow-capped mountains, the beauty and profusion of the roses that have made it justly famous, and lastly, the Multnomah Stadium, that most attractive natural amphitheater, sheltered from the sun, yet canopied by the sky, with its tier after tier of seats conforming closely to the sloping hillsides, and filled with earnest-minded men and women by the thousand.

The platform on the field below festooned with our beautiful tri-color, the eloquence of the speakers, and the fine acoustic properties—these were the outward elements that formed a perfect setting for the stirring, inspiring scenes that were enacted during the second World's Christian Citizenship Conference.

The National Reform Committee made this history-maker possible, for long, long before the conference met, from the power house of prayer the dynamo of work was set in motion, and these unseen, but powerful, elements brought the conference to its successful issue, and sent the delegates home with a world vision, ready to serve, eager with hope for the time that is surely coming when the blue banner of Christ's Crown and Covenant shall be held aloft by the people of the world, waking to the coronation of King Jesus!

One of the opening addresses touched a noble chord that reverberated with unerring harmony through all that followed: "That we may exalt to His unique and supreme place Him Whom we acknowledge as King of kings, and Lord of lords."

As the immense audiences assembled day after day, evening after evening, the attendance grew, and the interest deepened. A Sabbath incident will serve to show the earnestness that was so apparent. The inevitable "picture man" came to snap the unusual scene, and after his camera and tripod were set up, asked permission of the Chairman, Dr. Minton, to take the picture. Sure of his listeners, Dr. Minton referred the request to them. From every quarter of that audience came the answer, "No, No!" increasing in volume, and leaving no doubt as to where the Conference stood on the Sabbath question.

The speakers, representatives from all

over the world, voiced their conviction that Christ and the principles He taught as applied to government is the solution and the only solution of all of the problems of all of the people; and that the gospel of Jesus Christ is entirely adequate for the restoration to physical, moral and spiritual health of the nations of the world.

"That our first and greatest need is the world-wide Christianizing of our civic life."

"The one pre-eminent thing is the recognition of Jesus Christ in the political realm."

"If America should obey God's law and needs His blessing, not less is the same true of every nation."

Dr. Coyle, in his beautiful diction and imagery, touched our economic questions, saying, "I am for men. Some are for wealth, some for fame, some for power, but all who catch the music of the skies are for men. It was the platform of Jesus, the essence of all He lived for and pleaded for and died for. He had no other motive, no other mission. His whole earthly history is summed up in the sublimely simple declaration, 'I am for men.' - - - The belief is burning, growing, clamoring, that a man is worth more than a sheep. - - - Forcing its way into our modern thinking is the old Bible truth that the strongest should be the kindest, that the more richly men are dowered the more they are bound to serve their fellows. - - - Too long labor has been regarded as simply a commodity. Now it is coming to be looked on as life. The mist of brotherhood is condensing into the rain of fact. - - - If the ideal which the Saviour set in the sky is still far away, it is refreshing to gaze upon it as a consummation that will be realized. Already the light of it is breaking over the hilltops of the future, and foregleams of

it are braiding hope into the shadows of the present."

Two or three quotations from other speakers:

"This is the age of the rediscovery of God."

"The world to-day is conscious of a great hunger, a new age is struggling at the birth."

"The King is calling upon His people to do a great new wonderful thing in the world."

"The supreme task of our time is nothing less than the Christianizing of our social order."

Everywhere that compelling note, the Kingship of Jesus Christ! We heard most graphically from the Orient of what Christianity has done there, and the listeners felt the truth of the statement that "oceans no longer divide continents, they unite them," and that while "the nineteenth century made of this world a neighborhood, the twentieth will make of it a brotherhood."

From the hermit kingdom of Korea, from Asia Minor, from Japan, from China, came messages of uplift from once pagan countries, the power of the risen Redeemer exemplified!

A statement or two from Dr. Motoda, of Japan:

"Christianity made its way into Japan in two forms. First, a Christianity *de facto*, the direct result of untiring missionary efforts; second, as Christian ideas and principles, the inseparable attendant of Western civilization. It promoted education for women, it broadened the circle of charity, it emphasized the value of human life, it elevated the idea of purity and chastity, and it put stress on the sanctity of marriage."

Ng Poon Chew said of China: "Christianity is a great force, directing and shaping the destiny of the great Re-

public across the Pacific. Christianity is fast gaining, while native religions are losing. The secret of this is that in Christianity there is life, there is power. A living religion, the religion of the living God for the living man."

Asia Minor and Korea added a shining and hopeful note, and from Europe came the same word.

Lieutenant Bosio, with his intense Southern earnestness, said that Italy is fast becoming a Christian country! Christ, he said, is King of the world—King also of Italy! "Sometimes I dream that He will come to my country, to my capital, and our children will carry palms, our girls lifting their voices in singing 'Hosanna to the Son of God!'"

Time would fail me to tell of the eloquence of the speakers and of all the notable words that were said at the conference. Suffice it to say that the messages were full of hope, were optimistic and peculiarly one in thought and in expression of the highest principles of Christianity.

"Thirty years ago the statement that Jesus Christ is Ruler of nations was strange doctrine. To-day it is generally accepted."

"The drift is from good to better, from better to best, till Christ's enthronement."

The reports and discussions at the sectional conferences were noted for their intelligence and for the world-encircling data which were presented. Never have more interesting or more exhaustive reports been made, and they should mean effective ammunition for aggressive work on all the questions of the day.

As the conference closed we felt that to



He who hopes to go to heaven on account of his good work, and he who expects to go there without doing any, may shake hands; for one is as deeply in the mud as the other is in the mire.—*Old Humphrey*.

us all a vision had been granted, a privilege given, and that the supreme Lordship of this Man of Nazareth, Who as the strong Son of God, is worthy to be and is King of kings, Lord of lords, is nearer and dearer to us than ever before—"that the hands pierced upon the Cross have held the sceptre of the world," and that soon—yes, soon—"the government shall be upon His shoulders, and of the increase of His government and peace there shall be no end."

SARAH E. WALKER.

New York, N. Y.

THE JEWISH MISSION.

With great gratitude to our Lord Jesus Christ, the Board of the Jewish Mission announces to the Church that the Mission to Israel has the prospect of a speedy reopening. Rev. R. A. Blair, well known for his missionary zeal, has accepted the appointment and only awaits the coming of autumn to begin work. The Lord has put it into His servant's heart to take up this most difficult work, and surely the blessing will make it prosper.

Miss Annie Forsyth, an experienced worker in the city mission of the Third Church of Philadelphia, has also accepted service in this field. With these two devoted missionaries at work, and the Church praying for their success, we can look with confidence to the Lord Jesus for large blessings. May we not regard this as an extension of the outpouring of the Holy Spirit, which began at Synod?

We earnestly ask the Church to nourish this resuscitated child of the Covenant, with all kindness and much generosity.

J. C. McFEETERS.

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

CONDUCTED BY MRS. MARY E. METHENY.

MORMONISM—THE ISLAM OF AMERICA.

CHAPTER VI.

In regard to the need for missions among such people there can be no doubt, from a religious standpoint. A system which brings God down to the level of man; which denies the need of a Saviour; which teaches breaches of the moral law under the guise of service to God, must need to have the pure gospel offered to its devotees.

In 400 communities only ninety have any organized Christian work. In forty towns with populations of 500 or more there is no such work; six counties with a population of 34,000 have but one church in each county. And these are not confined to those towns whose inhabitants are all Mormons. In one of these counties which had a large proportion of non-Mormons there was no Christian minister.

Where Mormons outnumber "Gentiles," the pressure against converts is very great. The boycott is the chief weapon.

Casual travelers are shown only the good side, and go away to report that there is no need for missions. Many become Mormons for business reasons. Ignorance is the mother of superstition, and the lack of education is a fertile soil for the seed of false religions.

But let us turn to the brighter side. The free public school—not established, strange to say, till 1890—has begun to

enlighten the youth, and many graduates lose their connection with the Mormon Church. The moral tone is rising, even where missionaries have not yet gone. The younger generation refuse to be led by uneducated men, and there is a demand for a trained ministry.

Though there is a great increase in Mormon political power, many have lost faith in Mormonism as a saving faith, and are such only in name. Their connections lead them to vote as the Hierarchy bids, but this does not mean that their faith is vital.

CHAPTER VI.

OUTLINE.

I.—Discouragements.

1. Need for missions—their scarcity.
2. Pressure on converts.
3. Adverse influence of casual travelers.
4. Time-serving converts to Mormonism.
5. Lack of workers.
6. Lack of general education.

II.—Encouragements.

1. Spread of education.
2. Higher moral tone resulting.
3. Demand for trained ministry.
4. Increase of political power not accompanied by belief in Mormon doctrines.

THE PERIL OF MORMONISM.

The book chosen for our missionary societies to study during the current year, is entitled "Mormonism, The Islam of America."

It is written by one who has lived

among the Mormons, and knows the working of their system.

After a study of the book, I am led to the conclusion that it is a more degrading religion than Islam, and is certainly more to be dreaded in this country.

I desire to call your attention to some facts which prove Mormonism to be a peril to American institutions, and a peril to Christianity.

It is a peril to American institutions in the first place, because of its avowed intention to overthrow the United States Government. The resistance to the Government during the Territorial epoch is an old story. In 1857 Brigham Young issued a proclamation in which he forbade all armed men to enter the Territory for whatever reason. Orders were given to his Nauvoo legion to annoy the soldiers in every possible way; to stampede their animals, set fire to their trains; to set fire to the grass on their windward side. This order closes with these words, "God bless you, and give you success." During the Civil War Young prayed for the destruction of both North and South. Not a man of the 40,000 population was in the Government service.

In 1877 President Woodruff prayed that Brigham Young might stand in the flesh to see the nation broken in pieces and swept away. It may be said that times and sentiments are changed; that the Mormons are now the friends of the Government. Friends in order to manipulate it to their own ends, and finally to destroy it. The Endowment House oath, which every one has to take, is as follows: "You, and each of you covenant and agree that you will pray, and never cease to pray Almighty God to avenge the blood of the prophets on this nation, and that you will teach the same to your

children, and your children's children unto the third and fourth generation." If this oath is a dead letter, why is it still administered?

But what danger is there from such a small sect? It is a peril by its steady growth. When Joseph Smith in 1830 first organized the church now called "The Church of Jesus Christ of Latter-Day Saints," it was a mere handful. In 1831 the headquarters of the sect was Kirtland, Ohio. It was then revealed that the site of the New Jerusalem was to be further West. A number of persons not Mormons, attracted by the doctrine of the personal reign of Christ, gathered about the colony and removed to Missouri. Later still they went further west, arriving finally at Utah. Now, the sect in the United States numbers 753,000. By missionary work in other countries they are constantly bringing reinforcements, and the natural increase must be great. In the space of fourteen years, 50,000 were baptized in Europe.

A third element of peril is their organization. It is said that almost every male member holds some office in the church, and so has something at stake. The hierarchical form of their organization, and the absolute power wielded by the Presidency, renders the lower orders subservient to those above them. And divine as this power is supposed to be, those who exercise it are not above using very earthly means to secure obedience. For instance, should a young man enter into some business of which a bishop, or some higher official, has had a monopoly, the offender is sent on a mission, which necessitates an absence of at least two years.

A fourth element of peril is the solidarity of the Mormon communities. All their interests demand that they work

and vote as a unit. The political parties cater to the system, as in several States it holds the balance of power. Colonization is one means of propagandism, and wherever the Hierarchy sees an opening for political influence, they notify the required number of families that they are called to settle in the place pointed out to them. At present there are in Colorado 89,000, in California 40,000, in Washington 61,000, in Oregon 58,000, in Montana 87,000, in New Mexico 24,000, in Idaho 81,000, in Arizona 39,000, in Wyoming 46,000, and in Nevada 22,000. All this without taking into account the 212,000 in Utah itself.

(To be concluded.)

IOWA PRESBYTERIAL CONVENTION.

The twenty-eighth annual convention of the Women's Missionary Association of Iowa Presbytery was held in Morning Sun, Ia., June 3 and 4. Mrs. E. L. McKnight was president of the Association.

The little girls of Sharon Congregation gave an exercise, giving their dollies for the hospital in Latakia, Syria. The little boys' exercise was one with some suggestive lessons in giving. The young people of Morning Sun gave a history lesson on China, emphasizing especially their need of the Saviour. The principal address of the evening was to have been by Dr. John Peoples, of Mersina, Syria, but he was unable to be present, and the time was taken up very profitably by several ministers who were present. Rev. Delber Elliott, of Winchester, Kans., thought that we needed more power, "the power that cometh down from above." Rev. E. L. McKnight said, "The door of opportunity was open, and we were to enter." Rev. C. D. Trumbull spoke of the responsibility that was ours. The great numbers who were wanting the gospel.

Our thank offering was devoted this

year as heretofore, to Miss Elsey's salary; \$149.25 was raised by the different societies, and the balance of the \$500 was raised by subscription at the convention. Mrs. C. D. Trumbull, one of the charter members of our Association, and one who was a willing and very enthusiastic member, and dear to each one of us, left a bequest for this fund of \$100, to be paid \$25 annually.

During the afternoon a memorial service was held, in which many loving words of appreciation were spoken of her, and resolutions were read and placed on the minutes.

Our thank offering is to be devoted to the same cause for next year. In case Miss Elsey does not return to the work, it is to be used for her successor.

Miss Eliza Cannon gave a short talk on "How Can We Have Every Woman of Our Congregation a Member of the Missionary Society?"

Miss Phoebe Elsey read a paper on "How Can the Time Be Best Spent at Our Missionary Meeting? All Business and Program, or Some Work." Another paper was read by Mrs. L. N. Shuman, "When Should the Making of Missionaries Begin?"

A box of supplies for the hospital at Latakia had been prepared by the different societies and brought to the convention and packed; the value of the box was about \$85. This box contained such things as needles, pins, muslin, quilts, bandages, dresses for girls eight to sixteen, shirts for boys, dolls, etc.

A reception was given by the ladies of Morning Sun Society at the home of Dr. W. S. McClelland, which gave all an opportunity to become better acquainted. During the evening, light refreshments were served, and it was a very enjoyable evening—a suitable closing for the day.

The total amount of the year's work by

the different societies is \$919.90. This does not include our thank offering or boxes and barrels that have been sent to the different missions. Our officers for the coming year are: Mrs. Thos. Patton, President; Mrs. E. M. McConaughy, Vice-President; Mrs. J. C. Cannon, Recording Secretary; Miss Minta Allen, Corresponding Secretary; Mrs. R. W. McElhinney, Treasurer.

Meeting next year will be in Sharon Congregation.

RESOLUTIONS ON DEATH OF MRS. C. D. TRUMBULL.

The ladies of the Iowa Presbyterial desire to place on record a tribute of love and respect to the memory of Mrs. C. D. Trumbull, who was called to her rest Nov. 24, 1912. The Presbyterial feel that they have lost a leader, a counselor, and an untiring worker. She planned great things for God, and expected great things from God. Her unfaltering faith in the presence of death will be an inspiration to us as we go forward with the work we must carry on without her help. With the family we rejoice in the memory of her beautiful life; her devotion to duty and her triumphant death, having the assurance that *her* Saviour will be *their* Saviour.

MRS. ANNA PATTON,

MRS. LELA GREER,

MRS. SADIE HAY.

THANK OFFERING FOR 1912-13.

The thank offering of the W. M. S. of Pittsburgh Presbytery amounted to \$1,247.67. It was distributed as follows:

Indian Mission\$46.73

R. P. Industrial School for Girls—

to complete building and equip-

ments 700.00

Rev. S. Edgar's house at Latakia.. 78.10

Mission in China 85.00

Pittsburgh Syrian Mission.....315.84

Foreign Syrian Mission..... 22.00

PLAN OF WORK.

The women in the different congregations of the Pittsburgh Presbytery have organized themselves into societies, and these societies into a Presbyterial Society, that we may work more unitedly for our Master in the building up of His Kingdom. "For we are laborers together with God."

In the mechanical world labor is divided into two classes: skilled and unskilled. Efficiency is the watchword in any trade; therefore, skilled labor is in demand.

If this is required by man, will God require any less of those who labor with Him? Paul in his letter to Timothy writes: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed."

Taking this as our thought for the coming year, let us give our best to the work. Your committee therefore recommends that societies endeavor to have the members well informed in the work of our own Church by taking the different departments of her work, as given in the prayer cycle, as a basis in arranging the program for the monthly meetings; and that there may be a broad and comprehensive knowledge of the general work of missions, we recommend the continuance of the Mission Study Class.

Your committee is persuaded that more effective work could be accomplished if there were more intimate relations between the leaders in our Presbyterial organization and the auxiliary societies. We recommend that societies invite these persons to meet with them at some time during the year.

Also the part of Section 2, Article V. which reads: "Vice-presidents shall also aim to enlist congregations in the work, and assist in the organization of auxiliary societies," be made effective.

As in our families, each member should be made to feel that they are necessary to the life of the home, and have a certain responsibility in it, so in our Church family, each one should be made to realize that they are an absolute necessity to its life and work. To this end, let us be diligent to interest, and organize our young people as well as the children, who will soon be called to take up the work. Let us heartily co-operate with our thank offering secretary in her work, and with Synod in its efforts to bring the members of the Church up to the standard of systematic giving. We are stewards and must give an account of that which has been entrusted to us. Let us each one ask ourselves if we are hindering the Lord's work, and impoverishing our own souls by withholding more than is meet. "The Lord loveth a cheerful giver." God's promises are sure. He says, "Prove Me now herewith," and we are told that He will pour us out such a blessing that there shall not be room enough to receive it.



A company of young men were discussing the merits of various Bible translations, when one expressed his preference for his mother's translation. He explained by saying:

"I mean that my mother has translated the Bible into the language of daily life for me since I was old enough to understand it. She translates it straight, too, and gives it full meaning. There has never been any obscurity about her version. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."—*Presbyterian Record*.

Miss Clara Leffinwell, a missionary to China, gave the following account of deliverance from death by the Boxers: "There was a lady missionary whom the Boxers told to kneel down and have her head cut off. The lady knelt as told, but as she did so she looked up into the man's face and actually *smiled*. As she looked at him a moment, thus smiling, it seemed as if his face began to change and to reflect the smile. He stepped back a little and then continued to withdraw, together with his companions, until after a little they all fled, leaving the missionary ladies alone. As the Boxers were rapidly going away, the leader turned and said to the lady: 'You cannot die. You are immortal.' If her face had shown fear, they would have killed her without hesitation. I suppose that smile seemed supernatural. She afterward said: 'I did not know that I smiled.'" "The Lord is my helper; I will not fear; what shall man do unto me?"—*Young Christian Worker*.

Pray for the cause of Christ throughout the world, and for the work of our own Church, as summed up in the prayer cycle as given last year:

January.—National Reform and Witness Bearing.

February.—College and Seminary.

March.—Church Boards and Sabbath Schools.

April.—Synod and Presbyterian Convention.

May.—Aged People's Home.

June.—Children of the Church.

July.—Jewish Mission.

August.—Indian Mission.

September.—Southern Mission.

October.—Domestic Mission.

November.—Syrian Mission (Syria, Asia Minor and Cyprus).

December.—China Mission.

Respectfully submitted.

MRS. R. A. STEELE,

MRS. W. J. WARD,

ANNA M. AIKIN.

EDITORIAL NOTES.

At the regular meeting of the Foreign Board, held in Philadelphia, Pa., Tuesday, Sept. 16, 1913, the resignation of Miss A. Louise Crockett was accepted, and the secretary was instructed to write her in regard to arrangements for her return to America. To fill the vacancies created in the teaching and hospital force in Latakia, Syria, by this resignation and that of Miss F. May Elsey, accepted at a previous meeting, the Board needs at once a teacher for the girls' school and a trained nurse for the hospital. Another teacher is also required for the school in Suadia, and another trained nurse for the hospital in Mersina, Asia Minor. Candidates for these positions—and they are most desirable positions—must show themselves possessed of a true missionary spirit, young women who have learned the lesson of self-control, seeking not their own, but the things that are Jesus Christ's. Those who would be successful messengers of the gospel to the perishing at home and abroad should receive and act upon the final message of Paul to his brethren, dearly beloved and longed for in Philippi: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."



Through the kindness of some friend in Ireland, we have received a copy of the *Newry Reporter*, containing a full report of the ministerial jubilee of Rev. Gawin Douglas, Loughbrickland. Brethren came from other parts of Ireland and from England to take part in the services,

and not only Covenanters, but friends from other denominations, ministers and distinguished laymen, magistrates and merchants, were present to bear witness, from long and intimate acquaintance, to the excellence of his character as a Christian gentleman and a consecrated minister of the gospel.

The exercises were opened by singing the 100th Psalm and prayer, and then the chairman, Mr. Wm. Smith, J.P., said "that he had known Mr. Douglas for thirty years and had appreciated his efforts in carrying out the good work in that congregation. He said that Mr. Douglas had been earnest and energetic, hopeful and faithful to the great Master, and that what he appreciated greatly in Mr. Douglas was the kindly sympathy and the genial approach to those of other congregations, giving them a hearty blessing."

Because of our love for Gawin Douglas, a college companion and fellow student in the Theological Seminary of a half century ago, and because we want to introduce to the Reformed Presbyterian Church of North America one in the ministry of the gospel whom the newspapers describe as "dignified, genial and kindly, simple and courteous," we give space in our columns to the address of the congregation and reply of the pastor:

ADDRESS AND PRESENTATION TO REV. GAWIN DOUGLAS.

"Dear Sir: We, on behalf of your congregation and many friends, take this happy occasion to express to you our high appreciation of your sterling worth, your consistent Christian character, and your faithful discharge of your duties as a minister, and as a member of the community, among whom you live. The last

thirty years of your ministry have been spent amongst us, and we are all witnesses of your ability, vigorous devotion, and untiring zeal. We cannot speak too highly of your services to your own church in maintaining and expounding the old and tried Doctrines of Grace, and testifying to the Headship of Christ, and giving Him in all things the pre-eminence. You are also frequently asked, and as readily give, your service to other churches, and no man is more appreciated. You have long and consistently supported temperance and other objects of social amelioration. Your genial courtesy and gentleness and tact when visiting our homes, in your ministrations to our sick, and at the burial of our dead, have engraven you ever on our memories. While asking you to accept this check as a token of our good wishes, we pray that you will be long spared in health and strength amongst us, and that goodness and mercy may continue to follow you all the days of your life.

"Signed on behalf of the congregation,

"R. COPELAND, *Clerk of Session.*

"JAMES McILROY,

"MARY WOODS, *Secretary.*

"E. McILROY, *Treasurer.*

"Mr. James McIlroy, J.P., then, amid loud and prolonged applause, handed the Rev. Mr. Douglas a check for £161, stating that it gave him very great pleasure to be the medium of presenting it, and that they all wished him good health to enjoy it."

REPLY.

The Rev. Mr. Douglas, who was cordially received, read the following reply:

"My Dear Friends: While I contemplate the honor conferred upon me in the celebration of my ministerial jubilee, I feel overwhelmed with a sense of my utter unworthiness. What have I done to merit such a galaxy of friends rallying

around me to cheer me on at eventide? In reviewing the past fifty years I am disposed devoutly to acknowledge that goodness and mercy have followed me. Many opportunities have been given me of promoting the temporal and spiritual well-being of others. Most cordially do I thank you for your kind and loving words, and for the golden tokens with which they are accompanied. Your present treatment of me is only in keeping with your past history; time after time you have been heaping gifts upon me. In an age which many are disposed to regard as exacting, you have always been nullifying my faults, and magnifying my real or supposed excellences. I would be more or less than human if my heart was not touched by your wondrous kindness. As to my pulpit ministrations I rejoice in your charitable appreciation. I always aimed at being a teaching minister, and tried to hold forth as clearly and earnestly as I could the doctrines of sovereign grace, and the distinctive principles of the Church's testimony. I seldom ventured to preach extemporaneously, and though I seldom preached without careful preparation, 'I have always been with you in weakness and fear, and much trembling.' Next to my studies for the pulpit, which I regard as of paramount importance, pastoral visitation has been a pleasant and profitable exercise, and a grand source of inspiration and refreshment. I have always tried to train up the young in the doctrines of grace, and the principles of the Church's testimony, so that they might be prepared, in due time, to connect themselves with the fellowship of the Church, and enroll themselves under the banner of Emmanuel. We panegyrize the 'Men of the Covenant.' Why not pronounce a similar eulogium upon the 'Ladies of the Covenant.' Since the organization of this

congregation, the ladies have been important factors in every good work. I have always lived on friendly terms with my brethren of other Evangelical denominations, and co-operated with them for the objects of our common Christianity. I am profoundly impressed with a sense of the great kindness shown to me not only by the members of my own congregation, but of different denominations at all times, but especially on the present occasion.

"In closing my reply there are two things for which I thank God, and take courage—first, that I am a minister of the Reformed Presbyterian Church, occupying such a grand platform of exalted truth and Bible principles, and furnishing such a happy field of labor for a faithful minister of Christ. There is a sympathy, confidence and esprit de corps binding together minister and people which silver and gold cannot buy, and which does not always prevail. Again, I thank God that in both of my charges I have been the successor of men of renown, men of stainless character, great pulpit powers, and faithful champions of the truth. The names of Thomas Cathcart, of Creevagh, Ballybay; and Samuel Simms, of Loughbrickland, will be long held in loving remembrance.

"Again, dear friends, thanking you for your past kindnesses and your present favors, I shall ever pray that the 'God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, may make you perfect

in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever—Amen.'

"I am your sincere friend,

"GAWIN DOUGLAS."

The Rev. Mr. Douglas, continuing, said:

"It is customary on occasions like the present to make a few supplemental remarks, but as there are present with us a goodly number of dear friends whose voices you will be glad to hear, I shall not detain you more than two or three minutes. I shall just try to sound three notes. The first is a note of thanksgiving—thanksgiving to my gracious Lord and Master who has treated me with such kindness for the last fifty years that I can say with Wm. Jay, of Bath, that were He to re-engage me for fifty years longer I would continue to work with all my might. (Applause.) The next note is a note of humiliation. I have had a long tack of preaching, but oh, what an unprofitable servant I have been! I have done nothing as I ought to have done it, but, my friends, I sometimes think that were the Church's head to allow me to spend my life over again, perhaps I would do no better, and hence I bow to His Holy Will, magnifying His glorious grace. My third and last note is a note of gratitude—gratitude to my own dearly beloved people, gratitude to all my friends of different denominations for their great kindness to me. From the bottom of my heart I say to you, and with this I close, Thanks, thanks, many, many thanks."



On returning to Brookline, Mass., from Cornwallis, Nova Scotia, where he had been assisting Rev. T. McFall at Communion services, Rev. Samuel Edgar found his mother unconscious, and she passed away at 7 P. M. on the evening of his arrival, Sept. 10, 1913. The churches who have had the pleasure of hearing Mr. Edgar, will remember him in his sorrow. He left Boston for Naples, Sept. 20, 1913, with his wife and two children, on their way to Syria.



WOLFVILLE CHURCH IN FLAMES, AUGUST, 1913.

During a brief summer holiday, we found many changes in Nova Scotia. But the one event that carried our mind back to our early ministry in the province was the destruction in August of the little church edifice in Wolfville, to which some friends in the United States gave small contributions, and with which we were identified as minister of a little band of worshippers from 1868, the date of its erection, till we removed to the United States in 1873, when the title was transferred to the Presbyterian Church of Canada on assuming a debt with which it was burdened, and they have since that time gathered a considerable congregation. A church may be destroyed by fire, but not the principles that it stands for.

SUBSCRIBE FOR OLIVE TREES FOR 1914.

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given Life that he might enjoy all things.

He has received nothing that he asked for, all that he hoped for. His prayer is answered. He is most blest.—*The Presbyterian*.

Mr. Dwight Conner left for Cyprus Saturday, Sept. 6, 1913, on steamer "Barbarossa," of the North German Lloyd. Dr. F. M. Foster, as representative of the Board, was at the dock to see him off, and reports that he would have the congenial company of sixteen United Presbyterian missionaries. He will receive a cordial welcome from the brethren at Larnaca.

Instead of a gem or even a flower, cast the gift of a lovely thought into the heart of a friend.—*George Macdonald*.

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1913.

REV. JAS. S. STEWART, D. D.	}	<i>Latakia, Syria.</i>
REV. SAMUEL EDGAR.....		
J. M. BALPH, M. D.....		
MISS MATTIE R. WYLIE.....		
MISS MAGGIE B. EDGAR.....		
MISS F. MAY ELSEY.....		
MISS A. LOUISE CROCKETT.....	}	<i>Mersina, Asia Minor.</i>
MISS FLORENCE MEARNs.....		
REV. ROBERT E. WILLSON.....		
REV. ANDREW J. MCFARLAND.....		
JOHN PEOPLES, M. D.....		
J. FRENCH CARITHERS.....		
MISS EVADNA M. STERRETT.....	}	<i>Larnaca, Cyprus.</i>
MISS ELMA FRENCH.....		
REV. WALTER MCCARROLL.....		
MR. ROY ESMOND SMITH.....	}	<i>Nicosia, Cyprus.</i>
MR. CHARLES A. STEWART.....		
CALVIN MCCARROLL, M.D.....		
REV. A. I. ROBB, D. D.....	}	<i>Tak Hing Chau, West River, South China.</i>
REV. J. K. ROBB.....		
REV. JULIUS KEMPF.....		
REV. D. R. TAGGART.....		
REV. WILLIAM M. ROBB on furlough		
J. M. WRIGHT, M. D.....		
MISS KATE MCBURNEY, M. D.....		
MISS IDA M. SCOTT, M. D.....		
MISS MARY R. ADAMS.....		
MISS ELLA MARGARET STEWART....		
MISS JENNIE DEAN.....	}	<i>Do Sing, West River, South China.</i>
MISS ROSE HUSTON.....		
MISS ANNIE J. ROBINSON.....		
REV. ERNEST C. MITCHELL.....		
MISS JEAN MCBURNEY, M. D.....		

HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1913.

REV. W. W. CARITHERS, <i>Indian Mission,</i> <i>Apache, O. T.</i>
REV. W. J. SANDERSON, <i>Southern Mission,</i> <i>Selma, Ala.</i>
MR. WILLIAM CARSON, <i>Jewish Mission,</i> <i>800 So. Fifth Street, Philadelphia, Pa.</i>

POST OFFICE ADDRESSES OF TREASURERS.

Syrian Mission, Mission in China and Church Erection—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Domestic Mission; Southern Mission; Indian Mission; Testimony Bearing; Sustentation; Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary; Students' Aid—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburg, Pa.

National Reform—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

Transportation Agency Board of Foreign Missions Reformed Presbyterian Church

All questions relating to Railway and Steamship Rates
for Missionaries and Freight should be addressed to

WILLIAM G. CARSON,

205 SOUTH 42d STREET,
PHILADELPHIA, PA.

Telephone, 785 Morningside

WM. McCLEAN'S SON

Undertaker and Embalmer

508 WEST 134th STREET

ROBERT L. McCLEAN

NEW YORK

OLIVE TREES will continue
to be published (D. V.), to the close
of 1914, from

**327 WEST 56th STREET,
NEW YORK.**

Telephone, 2700 Worth.

Established 1860.

THE J. W. PRATT CO.

Printers and
Manufacturing Stationers,

52 to 58 DUANE STREET,

NEW YORK.

MACKEOWN'S

**EYESIGHT TESTING ROOMS
FOR SPECTACLES**

26½ East 33d Street, New York
26½ East 42d Street.

Telephone, 6363 Madison Square.

JAMES S. TIBBY

408 PENN
BUILDING

Pittsburg, Pa.

SELLS THE FOLLOWING COVENANTER LITERATURE

PSALM BOOKS (old and new versions), TESTIMONY,
BOOK OF DISCIPLINE, MINUTES OF SYNOD, CON-
FESSION OF FAITH, CATECHISMS, TALES OF
COVENANTERS, POETS and POETRY, ROMANISM
ANALYZED, HISTORY OF THE TRIAL, 1891

WRITE FOR PRICES
